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A

SERMON

Preached at the

CHAPPEL

OF THE

ROLLS,

On the Fifth of *November*, 1684.

BEING

GUN-POWDER-TREASON-DAY.

By *Gilbert Burnet*, D. D.

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[illegible] D.D.

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THis Sermon ay it was the ſhort-eſt I ever preached, ſo was not at all intended for the Preſs; but ſome Diſcourſes that have been raiſed upon it, made me conclude, it was in ſome ſort neceſſary to publiſh it for my own vindication.

I have writ it out with all poſſible exactneſs and fidelity; tho ſince I do not read my notes, nor repeat them word for word, I cannot anſwer that either in this or the other Sermons *that I have printed, my pen has ſo governed, or followed my tongue, that there was no variation between them; I am ſure it is here printed as near the words I uſed, as I can remember them; and in this I have not depended only on my own memory, but on ſeveral of my hearers, who hearkned to that* Ser-

mon

mon *with more than ordinary attention, and do think that it is very punctually set down here as I spake it.*

I am sure the last part of it, that presses Loyalty and Obedience, is not at all enlarged beyond what I not only preached in that Sermon, but on many other occasions, in which I appeal to all my Hearers. But I leave the Sermon *to speak for it self, and me both; and will refer it to every mans conscience that reads it, to judge whether or not I can be concluded from it to be a person disaffected to his Majesties Government.*

PSAL. XXII. 21.

Save me from the Lyons mouth: for thou hast heard me from the horns of the Unicorns.

WE have no greater encouragement in our Addresses to God, than the remembrance of past deliverances; and we never Worship him more decently, than when we mix our acknowledgments for what is past, with our Prayers for what is to come. So *David* here implores the Divine Protection in an extreme danger, which is poetically expresst, by the *Lions mouth*, the figure of a *Lion* importing the strength as well as the rage of his enemies; and its

mouth,

mouth importing the nearneſs of the danger, which perhaps relates to the hazards he run of falling into the hands of *Saul*. And with this he gives the reaſon of his confidence in God, even in that Extremity; becauſe in ſome former dangers, which are expreſſed by the figure of being *on the horns of the unicorn*, or *Rhinoceros*, and ſo being ready to be toſſed up, or torn by it, God had *heard him*. This perhaps relates to his deliverance from the *Lion*, and the *Bear*, or from *Goliah*. It is needleſs to enlarge more upon the words. Three things occur very naturally to our thoughts from them, with relation to this preſent occaſion.

The firſt is, the apprehenſion of danger from a formidable and cruel Enemy.

The ſecond is, a hope of preſervation founded on former deliverances.

And the third is, the mean that is here laid before us for our preſervation; it is prayer to God, that he may *ſave us from the lions mouth, who has before heard us* (that is, in the Scripture-phraſe *delivered us*) *from the horns of the unicorns*.

For

For the firſt Particular, I will uſe no Preambles, but plainly tell you, That it is the Church of *Rome* which I mean, that is both ſo ſtrong and ſo cruel an Enemy; and is as a Lion going about ſeeking how to devour all that differ from it. As for the Strength of this Enemy, it may be meaſured by the Empire which that Church has aſſumed, not onely over Mens Perſons, but over their Conſciences: This being indeed the Fundamental Doctrine of that Church, of believing as the Church believes; of delivering up Mens Reaſons and Conſciences to be led blind-fold into whatſoever Doctrines or Practices their Guides impoſe upon them; and making them think, that to doubt of any of theſe is a Sin, and that therefore it muſt be opened to the Prieſt, and cannot be taken away, but by his leave, and Pardon given by him. The Myſtery of Popery lies not ſo much in other Speculative Opinions, as in this main Point, That we ought not

to truſt neither our Reaſon nor our Senſes in the examining ſuch Articles as that Church propoſes to us, but muſt take them all, and her Authority to boot, which determines all the reſt, upon her own Word: So that the main thing in controverſie between the Church of *Rome* and us, is, Whether we ought to inquire into the Will of God our ſelves, or muſt take it upon truſt from our Guides?

A Church that has eſtabliſhed ſuch a Tyranny upon the tendereſt Part of our Natures, our Reaſon, which is the moſt jealous of its Liberty, as well as the moſt deſirous of it, no wonder if ſhe takes it ill to ſee ſo ſacred a Secret look'd into; for, as it will not bear an Inquiry, ſo every Inquiry into it, is a Step towards the ſhaking it off. And therefore, as her Power is abſolute over her own Votaries; ſo ſhe muſt bear an extreme Hatred to any that will be ſo impudent as to pretend, that their

their Underſtandings are exempted from her Yoke.

Other things concur in that Church to confirm this Empire. The Belief of the Prieſts Power, both of Tranſubſtantiating the Bread and the Wine, and of granting Abſolution, makes it ſeem very reaſonable to truſt a Body of Men, that are ſo wonderfully qualified, with the Keeping and Conduct of other Mens Conſciences. And after the moſt eſſential, as well as the moſt uneaſily ſubdued Power of a Man was conquered, no wonder if the leſſer Matters, ſuch as Wealth and Dominion, ſhould follow the other, as a ſort of Perquiſits. He that can forgive the Sins of the Living, and redeem the Souls of the Dead, will drive a ſure Trade for himſelf; for though it cannot be ſure that what he does is ratified in Heaven; yet the Belief of it, whether it gives Heaven to the Purchaſer or not, is ſure to bring the beſt

part of this Earth to the Seller. Men do not return to tell that they were cheated in the Bargain, and to demand an Equity. On the contrary, in dark Ages nothing was more common than pretended Apparitions and Voices to confirm the Impoſture; which have vaniſhed in an Age that is more apt to ſuſpect and examine ſuch things, as the Illuſions of our Dreams fly from us whenever we are awake.

But the Night was ſo long and ſo dark, that no wonder if ſo gainful a Trade was carried on with great ſucceſs: And who would ſtand much upon the Caſe, after they had parted with the Jewel? So Mens Reaſons being once given up, no wonder if Wealth, and all other Secular Advantages, were thrown into the Bargain. A Church eſtabliſhed upon ſuch a Bottom, and ſupported with ſo much Wealth and Power, and defended by ſuch Multitudes, who as they have all their Pro-

Proportion of the Spoil, ſo are tied to it by Vows, as well as engaged in it by Intereſt; and that has ſubdued ſo great a part of the World, and claims a more than ordinary Title to us, as having been once a very valuable Part of her Empire, is juſtly to be looked on as a great and formidable Enemy.

But it is not the Greatneſs of an Enemy, that makes him ſo Formidable; it is his Rage and Cruelty that gives the moſt mortal Apprehenſions. The old *Romans* made the Nations that they ſubdued, Gainers by the Conqueſt they made of them: But the Modern *Romans* are more unrelenting Enemies. They firſt make all their Votaries look on ſuch as are not of their Party, as Hereticks, that is, Men hated of God, and devoted to Damnation. Now it will be no hard thing to inſpire Men with Cruelty, when they are once poſſeſſed with ſuch inveterate Hatred and Averſion

ſion to a ſort of Men who they believe are to burn in Hell for ever; and ſo they think they but co-operate with the Juſtice of God, if they help this forward, and bring it on a little the ſooner; eſpecially when ſuch Fires purifie the Air, which would be otherwiſe corrupted with their Hereſie.

A Church that has ſubſtituted this Wild-fire of Rage and Cruelty, to theſe gentle Flames of Love and Charity; and that, in ſtead of making us love one another, makes us deſtroy and burn one another, is the moſt oppoſite thing poſſible to a Society founded on the Goſpel; as if, in ſtead of the Union that ought to be among Chriſtians, we ought onely to be bundling up Numbers of them in Faggots, to be burnt or blown up. All means poſſible are taken to impoſe this Cruelty on the World, which without ſome

ſome Practice and extraordinary Endeavours could not be wrought up to ſuch a Pitch, as to lay down the Bowels of a Man, and take up the Rage of a Wolf or Lion.

Biſhops among them are made to ſwear at their Conſecration, That they ſhall *perſecute Hereticks to the utmoſt of their Power.* Decrees of General Councils have been made for the Extirpating Hereticks; and Indulgence, with the Pardon of Sins, have been promiſed to ſuch as ſhould aſſiſt at it. And becauſe there is ſomewhat Great and Generous in the Nature of moſt Princes, therefore they have decreed, That if they are remiſs in this Affair, of Extirpating ſuch as the Church condemns of Hereſie, which is onely a ſoft Word for being the Churchmens Executioners, they ſhall be firſt Excommunicated; and if they perſiſt in their merciful Inclinations,

ons, they are next to be Depoſed, their Subjects to be acquitted of their Oaths of Allegiance, and their Dominions to be diſpoſed of to other more Zealous, that is, leſs Merciful Catholicks.

Thus all poſſible Ways are taken to engage all ſorts of People, both Clergy and Laity, both Princes and Subjects, into theſe Cruel Practices; and therefore the Bloody things that have been done among them, are not ſo much the Exceſſes of Particular Perſons, as the Natural Effects of the Eſtabliſhed Doctrines and Rules of their Church, which ſeems to have forced them upon all within it, with ſo affected a Care, as if thoſe who had managed it had been jealous that Good Nature and Common Humanity would have been too hard for them, if this Machin had not been ſet on by ſo many ſtrong Springs, that nothing ſhould withſtand it.

So

So in short, here is an Enemy that if it prevails it must either swallow up our Souls, or will be sure if that project fails, to succeed in that which it has in reserve, it will devour our Bodies.

If any say, that these were effects of heat long ago, which are now disowned by that Church.

To such this must be answered, That as *Bellarmine* says, the Church does not always put in practise her power of deposing Princes, because she is not always able to execute her Censures; so this Doctrine of extirpation is either really hid from some good-natured Proselytes, whose hearts might perhaps turn against a Church that should authorize such barbarities; or is cautiously and prudently enough disowned by those who know it, till they see a fair conjuncture and a fit opportunity: and those who do not now see it, may perhaps then feel it.

But we are not to seek long for instances of this cruelty, when we have such a crying one in our eyes in the business of this day, which is the second thing I proposed to speak to. Where we have a Crime before us that far past all the

invention of former Ages: for never was there any one ſingle action, that would have produced ſuch miſchievous effects, as one ſpark of fire would have done here, if God had not heard and delivered us from the *horns of the Unicorns*. None could ſuſpect the nature of man of ſo black a deſign: and it was leſs to be apprehended from men of the ſame Countrey, if the becoming a Proſelyte to *Rome* did not make a man both forget that he was a man, and an Engliſhman. Nor was there any violent oppreſſion in the caſe, which often makes even a wiſe man mad, for they were under ſo little preſſure, that the Government was a little cenſured for its remiſneſs: ſo that a Merciful Prince and a gentle Reign do not allay their fury. It had been long in conſultation among them, as may appear by this one inſtance among many more that might be given, *Delrio* a Jeſuite in a book Printed at *Louvain*, but five years before this, puts a Caſe, *Whether if a Confederate diſcover in Confeſſion that he or ſome elſe have placed Gunpowder, or ſuch like matter under ſuch or ſuch a houſe, and unleſs it be removed, the Houſe will be blown up, the Prince deſtroyed, and as many as are in or going out of the City, will ſuſtain great miſchief, or run an extream hazard, the Prieſt ought to reveal*

Delrio Diſ. Mag. lib. 6. c. 1.

it? It is determined in the Negative, that he ought not to do it; and for this he cites a Bull of Pope *Clement* the Eighths, againſt the taking any notice of things diſcovered in Confeſſion, which though it related only to Superiours, and required them to take no notice in their Government of ſuch things as they know in Confeſſion, yet the Jeſuite argues from thence, that the Pope approved the opinion, that Confeſſors ought to behave themſelves in all reſpects, as if they had heard nothing at all in Confeſſion. This being publiſhed ſo near *England*, and ſo near the time when this Train was laying, ſhews that it was then in their thoughts: for it is a caſe that had never before fallen out, and ſo was not likely to have fallen into a mans thoughts, if the thing had not been in conſultation among them. In concluſion, when a ſufficient number were cemented by ſo many Oaths and Sacraments in ſuch a black deſign, then it was laid with ſo much artifice, that it was not probable it could have miſcarried. Thus were our Fathers upon the *horns of the Unicorns*, when by an unlookt for accident it appeared, that that eye to which thoſe dark places lay naked, took pitie on us, and laid this open to the preſervation of King, and Queen, and Prince, the Cler-

gy and Nobility, the Commons and all others whom that great ſolemnity of the meeting of a Parliament commonly brings together; beſides the crouds round about the place, who would very probably have had a large ſhare of ſo devouring an Earthquake, as ſo much Gunpowder muſt have produced. It is true, ſome humanity was left, but it was only to their own Party; warning was given to ſo many, that there were not above *Three worth Saving*, in their account, in all that vaſt Aſſembly, who were not adverti-ſed to abſent themſelves, as Sir *Everard Digby* writ out of Priſon to a Friend.

One of theſe Advertiſements being conveyed very odly to a Lord of that Religion, gave him the happy opportunity of being the inſtrument that brought out all this ſecret proviſion for ſo many deaths that was laid up in ſtore. The bold Incendiary that undertook the thing, was taken, and all broke out: but then, though a great many of thoſe who had not learnt the *depths of Satan*, were ſo far overcome by the Diſcovery, as to confeſs all, yet as one of theſe was prevailed with to retract that afterwards, but a few minutes before his death in priſon, which prevented his ſuffering by the hand of Juſtice, ſo

ſo the Jeſuites ſhewed on this occaſion how they can ſteel their Conſciences, both in undertaking the blackeſt Crimes, and in throwing off that guilt with the moſt impudent denials. *Garnet* their *Provincial* did this to a degree of aſſurance, that aſtoniſhed thoſe who took his Examinations. Sir *Everard Digby*, one of the Conſpirators in his Letters, of which I have ſeen the Originals; calls that Conſpiracy, *A Cauſe dearer to him than his Life*; and ſo powerfully had the poyſon of that Religion corrupted his thoughts, that in all his Letters writ during his impriſonment, even in his laſt Advices to his Children, there is not the leaſt hint of Repentance for his engagement in ſo vile a deſign; though in all other reſpects he appeared to be a man that was both Vertuouſly and Religiouſly inclined, ſuch an influence has that Religion even on the beſt natures.

If after all this, theſe had been only the execrable practices of ſome Aſſaſſinates, though it would have left ſome Imputation on a Church, for having ſuch Members in her boſome, yet it might be well enough put by with this, that there will be ſtill cockle among the Wheat, and that there was a Traitor among the Twelve Apoſtles.

postles. But if these things were done pursuant to the Doctrines of that Church, that makes it lawful to Kill Hereticks, to Depose Princes, to dissolve the Bonds of Allegiance, and to give their Dominions to others; then we may more justly charge the guilt of this day upon the Church it self.

It gives very just grounds of suspicion that the Pope never made any Declaration of his detestation of that Crime, though, as I have been credibly informed, it was much desired: on the contrary, two Priests that had engaged in it, getting beyond-sea, were well received and provided for by the Pope even in *Rome* it self. And the Jesuites have made Prints and Pictures for *Garnet* as a Saint, and fables of straws that wrought miracles by virtue of some drops of Blood that fell on them, which afterwards were converted into little pictures, have been proposed to the World as evidences of his Saintship. In a word, it is plain that these who engaged in this Conspiracy, were carried into it by the Principles of their Religion, and that they were so far from being condemned for it, that they were supported and justified both living and dead for what they did in it.

And

And that Learned King, though by the goodneſs of God he never felt the effects of the bloudy rage of that cruel Religion, yet he knew it well, and therefore upon a ſolemn occaſion he proteſted to his Councellours, *That he would never ſo much as grant a Toleration of that Religion, but would ſpend the laſt drop of blond in his body before he would do it; and pray'd that before any of his Iſſue ſhould maintain any other Religion than what he truly profeſſed and maintained, that God would take them out of the world.* Crooks *Reports Term. Trin. 2. Jac.*

Since then, notwithſtanding the cloſe management as well as the ſecret contrivance of this curſed Plot, which was ſo near its execution, that the whole State both of this Church and Nation was in a danger, not unfitly expreſſed by their being on the *horns of the Unicorns*; God yet *heard* our Fathers and delivered them, who have handed down to us the remembrance of that great Salvation that he wrought for them on this bleſſed day; then all the Royal Family deſcended from that King, all the Nobility and Gentry, whoſe Anceſtours were markt for deſtruction, all the Clergy to whoſe burning that fire was the forerunner, unleſs they reſolved to ſave themſelves by Apoſtacy, and the whole Engliſh Nation that was then like to have ſeen ſo *black a day*, and

have

have fallen under so *dark a night*, ought all to joyn together and say, *O give thanks unto the Lord, for he is gracious, for his mercy endureth for ever, Amen and Amen.*

And because *his mercy endureth for ever*, therefore we ought still to pray to him to preserve us, and to say to him, *Save me from the Lions mouth*, which is the third thing in my Text. We believe there is a secret providence that governs the World, and that discriminates between the good and the bad, and therefore we ought to address our selves to that Providence, as well as to depend on it and submit to it; and since the Religion that we profess is the Cause of God, and the deareſt of all other things to him who delivered it to the world, who sealed it with his own Blood, and in whose hands the government of all things in Heaven and in Earth was put by his Father, we may well quiet our minds, amidst all the fears and apprehensions which melancholy thoughts may suggest to us. God will not abandon his own work, nor will Christ forget that which was the purchase of his own Blood. We may indeed make our selves unworthy of it, and the cry of our sins may go up so loud to Heaven, as to drown these softer whispers of our Prayers and Thanksgivings.

It

It is our contempt of God and Religion; our unreformed Lives amidst all the noise we make of the Reformation, our forgetting past Mercies, and our insensibility to all the Methods of Divine Providence, that ought to make us fear the *Lion's Mouth*, and every thing else that is dismal and frightful: and therefore if we would have our Prayers to be effectual, we must take care that our Lives may not defeat our cold and slender Devotions.

But as we desire to have our Prayers to be heard, so we must take a particular care to join no Endeavours with them that may argue a distrust of God, or of our Religion: and while we have a zeal against Popery, as a bloody, a rebellious, and a cruel Religion; we must do nothing to shew that we are acted by the Spirit of Popery, even

while we seem to oppose it. All Malice to Mens Persons, all desire of Revenge, the thirst of Blood, fierce Zeal, and indecent Rage, are the Characters of the Persecuting Spirit that reigns there: We must not think ill of every particular Man among them, because of their Corruptions, which perhaps he does not know; and if he did know them, would disown them. We must think as charitably of men as we can, for tho' there is very little Charity due to the complicated Body, and the governing Part of that Church; yet we owe a great deal to many particular men in it, who are still in it, because they have not known the Depths of Satan; and would very probably forsake it, if they saw so well as to discern them.

But

But above all these, we must never forget the Station in which God has put us, as we are Subjects under a lawful Prince, to whom we are tied both by Divine and Humane Laws: and even the *Lion's Mouth* it self opening to devour us, can never excuse us from our Obligation to submit and suffer, if God had so ordered it by his Providence, that we had not the blessing of being born under a Prince that is the *Defender of the Faith*, but were born under one that would deliver us up to the LION. Much less ought Jealousies to be so blown into our minds by ill-disposed men, as to make us forget our Duty to God and the King.

Suffer me here to speak this freely, that the late Rebellion, as it was managed with a Popish, that is, a Bloody Spirit, so many of the Arguments that were

used to defend it, were taken from Popish Authors.

When we go out of the way of Patience and Submission, of Obedience, and of bearing the Cross; when we give scope to Passion and Rage, to Jealousy and Mistrust, and upon this Fermentation in our Minds we break out into Wars and Rebellion; we forget that the God whom we serve is Almighty, and can save us either from a devouring Fire, or a *Lion's Mouth*; and either will save us from these, or reward us infinitely for them: We forget that the Saviour whom we follow, was *made perfect by Sufferings*; and that we become then truly his Disciples, when we bear his Cross, even tho' we should be crushed under it: We forget that our Religion ought to inspire us with a contempt of Life and the World, and with

meekness

meekneſs and lowlineſs of Mind: We forget that we are the Followers of that glorious Cloud of Witneſſes, who have *by Faith and Patience inherited the Promiſes*, and have gone to take poſſeſſion of the Kingdom that was prepared for them, through Fire, and through Blood, but it was their own Blood. And to ſum up all, we forget that our Reformation was the ſhaking off of Popery, that is, a bloody Conſpiracy againſt the Souls and Bodies of men: againſt the Souls of the Weak, and againſt the Bodies of the Firm, but Innocent Profeſſors of this Holy Religion. We are not to ſhare with them in their Cruelty, nor imitate them in their Rebellion.

But on the other hand; If we will live ſo ſuitably to our Religion, that we may be thereby entitled to the bleſſing of enjoying it, and of being ſecure

in

in it; and if our melancholy apprehensions make us pray more earnestly to the Great Author of it, then we may lie down in quiet; for God will either make us to dwell in safety, and deliver us from the *Lion's Mouth*; or if he gives us up as a Prey, yet at least we shall even in Death overcome, and obtain the Crown of Life.

FINIS.